

NEW SERIES

# HISTORICAL SKETCHES

~~~~~

# NORTH CHINA



REV. F. L. NORRIS.    REV. LEI MING HSIA.    REV. H. J. BENHAM-BROWN.  
REV. SHIH HUNG CHANG.    BISHOP SCOTT.    REV. WANG SHU T' IEN.

PUBLISHED BY

The Society for the Propagation of the Gospel in Foreign Parts  
15 TUFTON STREET, WESTMINSTER, S.W.

*Price One Penny*



S P G Mission Stations are underlined thus ———



# HISTORICAL SKETCHES.

## NORTH CHINA.

### I.

#### INTRODUCTORY.

CHUNG KUO, the Middle Kingdom or State, the common and ancient **Names.** native name for China, usually refers to the Eighteen Provinces, or China Proper as we say, which is wholly peopled by the Chinese race. The name, which appears more than 1,000 years B.C., was derived from the paramount state which was in the middle of its vassal states. The literary name is Hua Kuo, the civilised or erudite state (*not* the Flowery Land). The official designation of the empire is Ta Ch'ing Kuo, the Great Pure State, and is derived from that of the reigning dynasty. There is nothing in Chinese corresponding to the term celestial empire, nor do the people ever call themselves celestials. These inventions of European humour were perhaps prompted by the fact that the Emperor is called T'ien-tzŭ (Heaven-Son), a form analogous to "King by the grace of God," just as his dynasty is called T'ien-Ch'ao (Heaven-Dynasty), security of tenure being always the accepted proof of Divine sanction. China, a name unknown to the Chinese, was first used in India as the name of the Chinese people. It became the common name for the country among Indians, Malays and Arabs. Its first appearance in European writings is in Marco Polo's *Travels*. Cathay was the name used by those who approached China through Central Asia.

The literary monuments of the nation have been preserved without serious interruption since 202 B.C. Records which go back for 2,000 years B.C. must be regarded as legendary rather than as historical; a long vista of doubtful history and of manifest fable lies beyond this. The earliest Chinese immigrants of whom we know anything possessed writing and literature, and were skilled in politics, handicrafts, agriculture, trade, education. A ballad from the land of T'ang, entitled "Merry and Wise," composed 4,000 years ago, gives a picture of life in those times:—

Our work is finished for the year,  
Our carts may idle stand;  
The cricket on the hearth we hear,  
For winter is at hand.  
Now is the time for sportive fun,  
For frolic and enjoyments;  
Before the days and months bring on  
Fresh labours and employments.  
  
Though mirth and merriment bear sway,  
We feast as wise men should;  
Lest in the wine-cups of to-day  
We drown to-morrow's good.  
'Tis right as evils may arise,  
To be serene and quiet;  
For men of sense and worth despise  
All mad excess and riot.<sup>1</sup>

<sup>1</sup> *The Book of Chinese Poetry.* C. F. Allen, London, 1891.

Those were the governing people upwards of 4,000 years ago throughout a territory comprising two-thirds of modern China, and more than 2,000 years ago they had been formed, throughout the whole of the same area, into a homogeneous empire. China conquered her opponents by her civilisation if not by force of arms. The modern development of navigation, bringing the more masterful European to her coasts, has interrupted her rule. During the last century the vice of opium-smoking has enfeebled myriads of her people. But much of the ancient qualities remain: her strength of character, business capacity, industry, adaptiveness, and respect for law and order. The broad topographical divisions of North, Mid and South China correspond to distinctions in character of the people. The Northern Chinese, with whom this sketch is specially concerned, are the most manly and intellectual.

#### Chinese Religion.

The notion of one man, one religion, is absent from the ordinary Chinese mind. This is not so among Chinese Moslems, of whom there are tens of millions, nor among the Christians, who number perhaps a million, nor again among the Buddhist priests and Taoist priests. But the ordinary Chinese thought and practice combines three systems that in many respects are not only inconsistent, but incompatible with each other, namely, Confucianism, Taoism and Buddhism. There is in the Chinese mind a strong element of materialism that denies the spirituality and the immortality of man, and doubts the existence of God. Yet this scepticism can rise to thoughts that echo those of the Gospel. Shao Yang, in the eleventh Christian century, wrote:—

The heavens are still: no sound.  
Where then shall God be found? . . .  
Search not in distant skies;  
In man's own heart He lies.<sup>1</sup>

But notwithstanding the chaos of the Chinese mind, its thought and phraseology contain much that facilitates the teaching of Christian ideas of God, the soul, the Church, holiness, sin, salvation, eternity. At their best, Confucianism enforces the moral value of law and order, Taoism dwells on infinitude and absolute truth, Buddhism enforces the duty of mercy and pity.

## II.

### CHRISTIANITY IN CHINA.

Christian Missions began long ago in China, following intermittently in the wake of trade. From times immemorial there have been commercial dealings between the Far East and the lands around the Mediterranean. Modern European commerce in China is in direct succession to that ancient trade. The Portuguese circumnavigation of the Cape of Good Hope modified, but did not annul, the existing intercourse. In later time the Suez Canal restored the traffic approximately to the ancient sea route. The Trans-Siberian Railway may do much the same thing in respect of the ancient land route. The first half of the seventh century was marked in China by propagandist activity on behalf of three foreign religions: Mazdeism, Islam and Christianity. According to the

<sup>1</sup> Giles' *Religions of Ancient China* (p. 58), 1905.



Syro-Chinese monument at Hsi-an, teachers of the Luminous Doctrine were welcomed by imperial decree in 635 A.D. These were East Syrian clergy, followers of Nestorius. East Syrian annals state that in 720 a metropolitan see was founded in China. The monument was erected in 781 by Yezbuzid, Chorepiscopus, a native of Balkh; and about eighty names in Syriac of his colleagues of various ecclesiastical rank are given. Christianity seems to have been then a vigorous institution in China. Sixty years later, Buddhist and Christian monasteries were suppressed, and the spread of the Christian faith ceased. In the tenth century a Christian monk in Bagdad is said to have excused the abandonment of his post in China on the plea that only one Christian remained in the land. In the latter half of the thirteenth century Marco Pòlo found Nestorian Christians and churches in several places throughout China. The first Roman Mission to China, which was sent at the end of the thirteenth century, continued for about seventy-five years. Johannes de Monte Corvino, a Franciscan, and first Archbishop of Peking, an exceptional and noble figure, died at his post after thirty years' labours. Two successors followed, but their Mission was finally expelled at the fall of the Mongol dynasty in 1369. The Roman Church resumed missionary work at the end of the sixteenth century, and has since continued without break in China. The Dutch attempted the evangelisation of Formosa in the seventeenth century. Other Protestant Missions began with the arrival of Morrison of the London Missionary Society in Hong-kong in 1807. Our sister Church in America started work in 1834, ten years before we did, and founded her first bishopric (of Shanghai) in 1844, five years before that of Victoria (Hongkong) was founded.

### III.

#### ANGLICAN MISSIONS IN NORTH CHINA.

It will be convenient to divide our sketch of English Church work in North China into three sections: (i.) that relating to the C.M.S., from 1862 to 1874; (ii.) that relating to the C.M.S. and S.P.G., from 1874 to 1880; (iii.) the history of the diocese of North China from 1881; and (iv.) the diocese of Shantung.

#### (i.)

The allied armies of Great Britain and France opened Peking to the Western Powers in 1860, and obtained ratification of treaties the objects of which were commercial and political. Toleration for Christianity was also explicitly guaranteed. Both the S.P.G. and the C.M.S. decided to commence missionary work in Peking. In May, 1862, Bishop Smith of Victoria, then Diocesan for all China, and the Rev. John Shaw Burdon, C.M.S., arrived in Peking. Mr. Burdon had already had nine years' previous experience in the South. The Bishop licensed him as a missionary for Peking. The C.M.S. bought a house in Legation Street, the site of which is now part of the Legation area, and the British Legation secured his services as their chaplain, thereby starting an arrangement that has been of great benefit to the English-speaking community. The Legation Chapel is the oldest Anglican Chapel in North China, and has been consecrated by more than forty years of worship. Mr. Burdon

1862-1874.  
The C.M.S.  
in Peking.

devoted himself to the study of "Northern Mandarin," the North China language, and gained high repute among the natives as a correct and fluent speaker. The late Rev. William Henry Collins, M.R.C.S., joined him in 1863. Others followed but remained for short periods only.

In 1863 two missionaries of the S.P.G. arrived: Dr. J. A. Stewart and later the Rev. F. R. Mitchell. Owing to a misunderstanding between the missionaries and the Society about the purchase of a house, the S.P.G. work was suspended for a time.

A few months later Mr. Burdon was invalided home (1864), and Dr. Collins, with his wife, was left to carry on the work alone. Two preaching chapels were established, and Dr. Collins divided his time between preaching and healing the sick. When Mr. Burdon returned he devoted himself to writing tracts and books, and worked for seven years in co-operation with a small committee of translators of the Bible into Northern Mandarin. He and the Rev. S. I. J. Shereschewsky, of the American Church, were engaged for several years on a Chinese translation of the Prayer Book. In 1873 Burdon was consecrated as Bishop of Victoria.

Bishop Alford of Victoria visited Peking in October, 1868, and baptised eight Chinese and confirmed twelve. One of the baptised was a young Chinese Jew from the Jewish colony in Kai-feng. A dozen or more members of that ancient colony had come to Peking about that time.

The baptism of two others of those eight had important consequences for the Mission. They were natives of Yung-ch'ing, a dingy walled town, fifty miles south of Peking, the official headquarters of a district comprising some 300 villages and hamlets, the population of which in the best of times can only acquire a moderate subsistence from a soil impregnated in places with nitrate of soda, or more frequently smothered with sand left by the overflow of the Hun River. Just then the district was recovering from the outrages of a visit from Taiping rebels the year before. One of those two men was Chang Fu, father of the late Chang-Ching-ian, deacon. The other was probably Ch'en Tien-hsiang, a very worthy man, the father of two well-known Christian teachers of later years.

Chang Fu conducted Dr. Collins to Yung-ch'ing, where (13th November, 1868) they found lodging at a small inn inside the south gate. They spent several days preaching the Gospel and healing the sick. A house was at length found and a year's rent paid in advance. But neighbours threatened to burn the shop of the would-be landlord if he let his house to a foreigner. Eventually, in the interests of peace, Dr. Collins consented to receive back the rent. The magistrate sent him a civil message hoping that he would soon find another house, and a threatening message to Chang Fu enjoining him to take away Dr. Collins from the district.

Although Dr. Collins was expelled from Yung-ch'ing, his first visit, which extended over six weeks, had made the natives acquainted with a European who could talk reasonably, and knew how to heal the sick. He had visited Chang Fu's native village. This man had formerly possessed a good property and had been liberal towards the temples. Now he "did not fail to dwell upon the folly of idolatry, and to point out that he, the chief supporter of idolatry in the village, suffered more than all

Bishop  
Alford's  
Visitation.  
First  
Confirmations.

Yung-  
ch'ing  
opened.



the rest during the rebel inroad". Dr. Collins also stayed some time in Tai-wang-chuang, a village so well known in the Mission's history in later years.

In Yung-ch'ing town two rich neighbours dwelling side by side took opposite courses. Chia Ch'í, a town councillor, was the leader of the opposition to the foreigner and his message. In later years he became somewhat friendly. The other, the late Ch'en Pao-kun, a military graduate and in those days a man of some small means, began an acquaintance with the English missionaries which issued in his conversion. He gave the Church accommodation in his house, and this hospitality was a chief factor in the planting of the Church in that town.

The next six years passed without any striking incidents in the Mission either in Peking or Yung-ch'ing. The massacre of Roman nuns in Tientsin in 1870 caused some excitement in Peking, and a group of suspicious-looking ragamuffins hung round Dr. Collins' house in the West City, but its destruction was postponed for thirty years, when, as Bishop Scott's headquarters, it was totally destroyed by the Boxers.

The net statistical result of those twelve years ending in 1874 in the C.M.S. Mission in Peking and Yung-ch'ing was forty-six baptised church members, thirty-six of whom became communicants.

Baptisms during the first twelve years.

In 1872 the Peking Mission had come within the jurisdiction of the first so-called "Bishop of North China," namely, Bishop Russell, who was consecrated in that year, with a jurisdiction extending over all China except the southernmost provinces. Bishop Russell resided 700 miles away from Peking, at Ningpo, and his supervision of the Peking Mission was therefore only nominal.

The first North China diocese.

## (ii.)

The arrival at Chefoo on 3rd October, 1874, of the late Rev. Miles Greenwood and the Rev. C. P. Scott, of the S.P.G., marked the beginning of a fresh period. For the next six years the Church of England was represented in North China by two societies. From Peking and Yung-ch'ing Dr. Collins, who was joined in 1875 by the Rev. W. Brereton, reported small but steady increase in the number of the baptised. But the tone of his letters was not sanguine. Relapses were not infrequent, while the evils of opium-smoking met him everywhere in his medical practice.

1874-1880. The C.M.S. and S.P.G. in North China.

The S.P.G. Mission at Chefoo was a result of the Day of Intercession in 1872. Greenwood and Scott were thereby led to offer themselves to the Society, and a member of the congregation of St. Peter's, Eaton Square, of which the Rev. G. H. Wilkinson was then vicar and the Rev. C. P. Scott a curate, was moved to offer five years' maintenance for two missionaries in China. The late Dr. Nevius of the American Presbyterian Mission assisted the young missionaries with many kindnesses, and during their pupillage in the language they made long winter tours with him. A room for meeting inquirers was opened later on in Yen-tai, the native quarter of Chefoo. In 1878 the city of T'ai-an, then unoccupied by any Mission, was selected for evangelisation. A few inquirers were gathered at P'ing-yin in 1880. The spiritual care of English church-people at Chefoo also formed part of the duties of the missionaries when they were in residence there.

Chefoo opened.

T'ai-an and P'ing-yin opened.

**Bishop Russell's Visitation.**

Bishop Russell visited Chefoo and Peking in the autumn of 1875, at which time there was no native work at Chefoo. In Peking in the West City he addressed a congregation of thirty native Christians. He spoke in the Ningpo colloquial, and his speech was translated into Mandarin by a Ningpo man, a catechist of the American Presbyterian Mission in Peking. No Chinese were presented at this time for confirmation.

**Sub-division of the Diocese of North China.**

Bishop Russell's death (Oct., 1879) brought to a decision a project that had been in view for the subdivision of the existing diocese of North China into the dioceses of Mid China and North China, the latter to comprise the six northern provinces. The Rev. G. E. Moule was chosen as Bishop of Mid China, and the Rev. C. P. Scott as Bishop of North China. They were consecrated in St. Paul's Cathedral on SS. Simon and Jude's Day, 1880. Meanwhile, in 1879 the C.M.S. had decided to withdraw from the North. Instructions were sent to Dr. Collins to dispose of the Society's property and to make arrangements for the welfare of the native Christians. Dr. Collins was to return to England. Mr. Brereton, on the invitation of the new Bishop, remained in Peking, and in 1881 became a missionary of the S.P.G. The C.M.S. property was sold to Bishop Scott, the purchase money being subscribed by friends in England, but owing to the insecurity of the title, this Peking property was never taken over by the S.P.G.

**The C.M.S. withdraws from North China.**

**The great famine.**

Drought, famine and pestilence prevailed in Ho-nan, Shan-hsi and Shen-hsi, and in a less degree in Chih-li and Shantung, for three years from 1876. The famine area was not less than 120,000 square miles. In some places its boundary was marked so distinctly that a traveller by crossing a river or advancing over a few miles of road passed from signs of prosperity into those of starvation and found the dead and dying in the streets. China is a land of peasant ownerships, where in normal times myriads of families subsist on the produce of their own farms. Such a population in places without means of irrigation and liable to a defective rainfall is always on the verge of scarcity. But this famine surpassed all previous experience.

The magnitude of the calamity was such that no organisation could have prevented great suffering. Foreign alms were not distributed in useless doles. The natives were astonished at the amounts given, yet these were never more than enough to maintain the recipients during a few critical months. The general fund from Great Britain amounted to £32,303; £16,000 came through British missionary societies; the Roman Church collected £35,000; £20,000 came from the United States, British colonies and the treaty ports of China. The distribution of the foreign funds was made by missionaries who volunteered for the work, and by four other gentlemen. Four distributors died of fever.

**The C.M.S. famine relief.**

In May, 1878, the C.M.S. telegraphed £2,000 to Dr. Collins. Dr. Collins, Mr. Brereton, Ch'en Pao-kun, and other natives proceeded to Erh-shih-li-pu, a village north of Ho-chien, four days' journey from Peking. Families were there inspected with the assistance of village headmen. Mr. Brereton and Chang Ching-lan distributed a reserve fund in villages on the other side of Ho-chien, one of them being Lung-hua-tien. Months later invitations came from this and adjacent villages to come and teach the doctrine. In response, Mr. Brereton and Chang spent three weeks among them, and their work resulted in the baptism of nine men in 1880.



A donor sent through the S.P.G. £1,000 to Mr. Scott, and expressed a wish that he should, if possible, distribute it in person. The administration of this sum, and of more than £2,000 provided by the Shanghai relief committee, involved the traversing of 1,000 miles and an absence of eight months from Chefoo. The money was first taken to Shan-hsi. It was winter when the workers arrived at P'ing-yang city. It was necessary to make a detailed inspection of needy households and to chop the silver lumps into small portions. Each distribution ended with an ostentatious feeling of the native officials, so that all might know their claims had been met. Then a few words were spoken to explain whence the money came. In the P'ing-yang prefecture 1,572 families, who lived in thirty-two villages, were relieved; in the Fen-chou prefecture, which was the place that suffered most, 3,490 families, from five large districts containing many scattered villages, were relieved.

The S.P.G.  
famine  
relief.

In answer to the question, Was all this almsgiving by foreigners appreciated by the Chinese? it may be said that the majority did not believe in the disinterestedness of the relief, whilst a minority grew insolent when they had nothing more to expect. The relief given did not in any marked way promote greater friendliness with foreigners, and it was in the province that received most that the most terrific slaughter of missionaries and Christians took place twenty years later.

### (iii.)

Bishop Scott was consecrated on 28th October, 1880. Twenty-three years afterwards one of his six provinces, Shantung, became a separate diocese. At the beginning of this period there were three spheres of work, two in Shantung, *viz.*, Chefoo and T'ai-an, and Peking in Chih-li, with its outstations at Yung-ch'ing and Lung-hua-tien. There were English congregations in Peking and Chefoo.

1881-1903.  
Bishop  
Scott's  
original  
diocese.  
English  
work.

Though the English congregations in China have seldom shown much sympathy with missionary work, their existence has been a help to many, and indirectly they have helped the cause of Missions. The British Legation Chapel, which was provided by the Foreign Office for members of the Legation, has always been open for Sunday service to all the English-speaking public, including the members of the United States Legation. In the quiet times, before the arrival of the numerous military guards for the Legations, the congregations varied from ten to fifty. Sir John and Lady Walsham, and afterwards Sir Claude and Lady Macdonald, did much towards beautifying the interior. During the siege of 1900 the church was given up to the women and children of the American Missions.

The  
Legation  
chapel.

A "Union Chapel" was erected (1864) at Chefoo for the use of Anglican and Protestant Churches. It was periodically used by our clergy from 1874 to 1885, when the Church provided a separate building for its own worship. Eventually a new church (St. Andrew's) was consecrated (8th December, 1895), which was the first Anglican Church consecrated in China, all previous churches having been dedicated only, without consecration.

English  
work at  
Chefoo.

Further extension of English work was delayed until 1890, when a temporary church was opened at Tientsin, and Mr. Brereton was formally instituted as minister. In 1894 this Mission was removed to the site on

Tientsin.

which now stands All Saints' Church. In succession to Mr. Brereton came Mr. Norris, Mr. Iliff and Mr. Benham-Brown. The present Church of All Saints', consisting of a chancel, transepts and one bay of a nave, was erected from plans prepared by the Rev. A. C. Moule, with the help of Bishop Scott, and cost about £5,000, of which £3,500 was raised locally and £1,100 came from England. It was erected primarily for English services, but Chinese services may be, and sometimes are, held there also. In 1897 boys' and girls' schools were opened for the children of European residents. The two were amalgamated in 1900, and the work was carried on under considerable difficulties, both as to the provision of an efficient staff and as to finance, until the summer of 1905, when the school was finally closed.

New-  
chwang.

Bishop Corfe began English ministrations at Newchwang ten years before the province of Shengking was transferred to the diocese of North China. He began in the Consular Court House on Easter Day, 1892, with a celebration of the Holy Communion and ten communicants. Later in the day seventy persons, half of them from H.M.S. *Firebrand*, assembled for matins, litany and sermon. A church was built and dedicated in 1898, under the name of St. Nicolas. In 1900 this port was under Russian protection, and escaped sharing in the terrible Boxer troubles throughout the province, so that the church and parsonage are still standing.

Shanghai-  
kwan.

The troubles of 1900 caused the British and other foreign troops to be permanently stationed at Shanhaikwan, the gate of Manchuria. A few of the railway staff of the Imperial Chinese railway were already settled there, and one member of that staff, Mr. D. P. Ricketts, and his wife were prepared to give every possible assistance, if the Bishop could see his way to provide a resident clergyman. The new port of Chingwangtao is quite close to Shanhaikwan, and Peitaiho, the summer resort of the Tientsin residents, is only a few miles farther down the coast. This led to the purchase of a little cottage, the erection of a church, and eventually to the stationing of a clergyman, the Rev. C. P. Williams, at Shanhaikwan.

Wei-hai-  
wei.

When the British authorities took possession of Wei-hai-wei in 1898 Bishop Scott sent the Rev. Roland Allen to visit it. The Rev. F. J. Griffith began work for English and Chinese there, and was succeeded by Mr. Brown, who left to take up work at Tientsin in 1903. In 1901 a small church and parsonage were completed, and an Anglo-Chinese school was begun with the help of the Government (British) officials, which has been successfully carried on ever since.

Ho-nan.

A small British community, formed in the province of Ho-nan by the Peking Syndicate, set an example of what can be done in the way of self-help when no ordained minister can be had.

In reference to the scattered work for British communities around the Gulf of Chih-li, it is to be noted that the entire upkeep of buildings has been borne by the communities themselves; that the erection of buildings has been largely carried out at the expense of the communities; and that no part of the expense of building came out of the S.P.G. General Fund. The British Legation has always paid its own chaplain, The Society has hitherto found the chaplains' incomes in other places. but in some of these there have been good collections for the Society, and the local subscriptions bid fair to help largely towards the payment of chaplains.



*Chinese Work.*

For a few years Mr. Brereton was in charge at Peking, being assisted by Chang Ching-lan. Chiefly in consequence of the constant interruptions caused by the work amongst English-speaking people, there was hardly any expansion of work amongst the Chinese in Peking during the twenty-three years under survey. Some of our most earnest Christians, men and women, have been Pekingese; but very few of our converts are from Peking itself. The successive worshippers in St. Saviour's Church were chiefly provincial immigrants to the city. From 1881 onwards the practice of public preaching to the heathen was continued. It was good to feel that the message was being delivered in the city. Curiosity gathered audiences, but inquirers were rare. The gunsmith Ma, father of Ma Te-lu, a catechist murdered in 1900, was first influenced by this street-preaching; likewise a worthy old man named Kuo, long since dead. During two winters (1886 and 1887) one of the preaching halls was used as a refuge for beggars. Mr. Sprent devoted much time one winter to this work of mercy. The late Mr. Crosette, a former Presbyterian missionary, also gave himself entirely to this work then, and afterwards elsewhere. He lived in great austerity with and for the beggars until his death.

Chinese  
work at  
Peking.

The Yung-ch'ing people are much more accessible than the Pekingese. Dr. Collins' medical work disarmed a good deal of ill-feeling, but for many years there was little increase. Earnest though he was, the late subdeacon Ch'en had not the rare qualities that make a man a good evangelist in his native town. There seem to have been only fifty baptisms in Yung-ch'ing between 1888 and 1891; during the next five years there were 230. The increase coincided with the work of their first resident English missionaries, Mr. Norris and later Mr. Norman. Yet if few in numbers, some of those baptised have been men of strong character. One Sunday morning in 1886 the Bishop baptised and confirmed three men and two women. One old man amongst them had for many years been seeking rest in the native religious sects. In the Gospel he seemed to have found what he had been seeking. But in exchange for peace of heart he had to endure brawling in his house, for his wife was a bitter opponent of his Christian profession. Wang Chih-kat, of Tai-wang-chuang, formerly a schoolboy in the Peking church school, who had for some fifteen years been living practically as a heathen, in 1893 came forward for confirmation. Thereafter he began to spread the Gospel among his kinsmen and neighbours. His village had been associated with the Yung-ch'ing Mission at the very outset. He now provided a preaching-room, and afterwards gave a site for a church. The late Rev. H. V. Norman and the local Christians completed the building in ten weeks, and the Bishop dedicated it on 6th July, 1899, in the presence of many Christians and hundreds of heathen. The excellence of the building was mainly due to Mr. Norman's skill and hard work, and, although eleven months later it was burnt down by the Boxers, it has since been rebuilt on practically the same lines. In those years Christianity was becoming more and more the object of excited attention in Yung-ch'ing, as well as elsewhere. The attendance of the local magistrate, desiring to see and to learn, at an Easter Day service was an indication of the changing attitude. In former years the popular mind

Yung-  
ch'ing.

would have been astounded at this occurrence. During the last five years of his life Mr. Norman dressed as a native, and visited village after village wherever he was invited, going sometimes after dark lest he should compromise his hosts. His instructions continued into the night, and were followed by a few hours' sleep, and a start for some other place before dawn. The whole organisation which he had been developing collapsed during the rebellion, and he and his colleague, the Rev. C. Robinson, were murdered; but Mr. Norman's work and example still bear fruit amongst the heathen, as well as amongst the Christians, in the district.

Ch'í-chou.

In 1903 the Christians at Yung-ch'ing, with whom Mr. Allen was then staying, evinced a desire to do evangelistic work in another place, distant three or four days' journey. In 1872 the Rev. S. I. J. Shereschewsky, of the American Church, had baptised several men in a village called Hsiao-hsin-chuang, and had given them a native hut for a school-room. Soon afterwards he left the North, and committed these Christians to Dr. Collins' care. Dr. Collins failed to find them, probably because they did not want to be found. Nearly twenty years later, in 1892, a man who professed to be one of those lost Christians came to see the Bishop. Attempts were made to revive their Christianity, but the work amongst them came to an end in 1896. A visit, however, to this place opened Norman's eyes to the absence of missionary work in an adjacent town, Ch'í-chou, which is famous for its drugs, and for spinners and weavers. His efforts led the Yung-ch'ing Christians to try to revive the work of their late pastor. It was at Ch'í-chou that on 4th March, 1912, the Rev. Frederick Day was shot by some riotous soldiers. Day, who had been trained at St. Boniface's, Warminster, and had been specially moved to follow in the footsteps of a former Warminster man, H. V. Norman, had been in China about four years and had been priested as recently as 1910. He had for some time been in charge of the old station Lung-hua-tien, of which mention is made in the next paragraph, and how in all his solitude he had much endeared himself to his people. During a lull in the revolutionary struggle, which had culminated in the declaration of the Chinese Republic on 12th February, the Bishop had made a visitation of the out-stations in that neighbourhood, and had spent Sunday, 3rd March, at Mi-li-ts'un with Day and the Rev. Frederick S. Hughes. On the Monday they parted company with the Bishop and reached Ch'í-chou, where at night they discovered that a party of looting and riotous Chinese soldiers were in possession of the Bishop's cart. They went off at once to claim it, and all seemed to be going well owing to the tactfulness with which they dealt, when suddenly the temper of the soldiery seemed to change and they began firing on the missionaries. Day was shot and fell into the arms of Hughes, who himself was rescued only after some hours of danger.

Lung-hua-tien.

It has been already noted that the church at Lung-hua-tien was started soon after the famine relief work in the neighbourhood. By 1883 there were nineteen baptised Christians, whilst three of the original nine had died. Of one of them, an old man, his heathen family reported that he "died mad, singing foreign songs". These were Christian hymns.

On the occasion of a visit by Mr. Brereton and Chang to this district, a man from the only village where insults had been offered bought a



little Christian book. The next day he told a Christian that, though every one said the doctrine was wicked, it seemed to him to be very good. One old man, however, finding nothing wrong in the words, smelt at the book with disdainful nose. "It has a bad smell," he said. "Bad smell," retorted Chang; "do you not know that that is the smell of a new book?" But the old man shook his head gravely. That shake insinuated poison by inhalation while reading, or the much more certain introduction into the mouth of the poison from the paper through wetting the thumb while turning over the leaves. Mr. Sprent's visit to Lung-hua-tien in 1885 helped to stir up interest, but the subsequent additions were not at all proportionate to the hopes raised by those early numbers, and the story of this church has been one of retarded development, even before the disastrous year 1900. Yet here, too, Mr. Norman's influence made itself felt, and resulted in the addition of several families to the roll of Christians.

The churches in and around T'ai-an and P'ing-yin were under the charge of one missionary until 1895. The city of T'ai-an lies below the southern slopes of Tai-shan, the Great Mount. The city owes its importance to the fame of the numerous temples that stud the mountain roadside for five miles to the top. There, at an elevation of 5,500 feet above sea-level and 1,500 above the adjacent ranges, is the shrine of a deified young woman of 58-78 A.D. popularly known as the Holy Mother. The religious associations of the peak are very ancient. It is recorded that the Emperor Shun sacrificed on it 2254 B.C. During the first four months of the year devotees assemble from many provinces: a flock of all sorts and conditions, that is fleeced by traders, sharpers and beggars. About fifty miles west of T'ai-an is P'ing-yin city, a poor place, set in a hollow by the Huang-ho (Yellow River), the agriculture and other industries of which are constantly interfered with by the uncontrolled river. Mr. Greenwood resided on several occasions at T'ai-an and P'ing-yin, and until 1887 he was the chief agent in keeping alive the interest there. During those winter visits he usually lived alone with the natives for months. He baptised in 1884 two men at P'ing-yin, who remained faithful till the end of their days.

In 1887 the Bishop sent the Rev. F. H. Sprent, a priest, and the Rev. H. J. Brown, a deacon, to reside in T'ai-an and work there, and at P'ing-yin. Opposition at first made it prudent to withdraw to Chi-nan. Anonymous placards expressed surprise at "some shameless fellows willing to sell foreigners land and property". "Any persons willing so far to forget themselves as to rent houses or rooms to foreigners, or even to supply them with provisions," were declared to be "the offspring of foreigners, and certainly not of the human race". But the two young missionaries soon returned. In time a dwelling-house was secured, and a little school was started with a few boys who had been rescued from starvation. By 1893 popular interest in the Gospel had so increased that both in towns and villages there were more applicants for instruction than could be provided for. Overt opposition had ceased, only to revive very actively a few years later. The dispensary work done by the Rev. G. D. Iliff made a most favourable impression. During a visit in 1892 the Bishop was greatly struck by the way God had blessed that station. The men gathering round the missionaries were most of them comfortably off—quiet, respectable farmers or scholars. This was the

case in T'ai-an, but in P'ing-yin there did not seem to be such a good class of men; yet here also progress was being made owing, under God, to the catechist, Shih Hung-chang. It is usually the case that a majority of first applications for instruction are made with hopes of worldly gain or advantage. But a long catechumenate tires out these applicants, while to others God gives truer motives. Most of the Christians in the T'ai-an district had been earnest religious inquirers, accustomed to the severe self-discipline of an obscure Buddhist sect, but with customs and legends that seemed to be connected with Christianity, a connection which may be due to the long settlement in China of the Roman Missions. A new church was opened on the eve of Ascension Day, 1894, when forty converts from T'ai-an city and sixty from country places were present. A convert, who had reverted to his old trade of sorcerer, made public confession of his sin, and burnt his books over a charcoal fire at the church door.

In 1895 fresh troubles arose. It was natural to appeal to the native courts against cruel injustice shown by anti-Christian villagers towards catechumens and Christians; but in the end peaceful compromise was found to be more equitable and more politic than legal decisions. A scholarly magistrate told some Christians who appeared before him as litigants that the Cross is the symbol of brave and patient endurance, and if they had known its meaning they would not have brought their troubles into his court. At Nan-wang-chuang the dispute had reference to the building of a church. Some of the Christians at this time were driven from home, and spent whole nights among the hills, or lay in caves. The Bishop remarked about that time on such strifes in new Christian congregations, that they often arose from the tendency of the original neophytes who wanted to take and keep the lead. But during all those troubles there was plenty of zeal and devotion among the converts scattered over an area as large as an English county.

T'ai-an and  
P'ing-yin  
become  
two  
parishes.

T'ai-an and P'ing-yin were made into separate missionary parishes in 1895. Mr. Sprent remained at T'ai-an, with Mr. Pigrum as his assistant; Mr. Iliff and Mr. Griffith went to P'ing-yin. The general tone of the T'ai-an Christians was better than those at P'ing-yin. After eleven years Mr. Greenwood's converts at P'ing-yin, which numbered two in 1884, had increased to 147. Signs of the coming rebellion in 1900 were beginning to appear. The curiosity shown by some of the provincial authorities about the numbers of Christians and their names was not a little disturbing to these enumerated. The feeling was scarcely allayed at P'ing-yin when the commissioner expressed himself greatly pleased with what he had witnessed during an afternoon service. In 1897 the Rev. G. D. Iliff left P'ing-yin on furlough, and the Rev. H. Mathews took his place. He was joined there in 1898 by Sidney Malcolm Brooks, a deacon from St. Augustine's at Canterbury. On 29th December, 1899, Mr. Brooks was on his way from T'ai-an to P'ing-yin, when he was attacked and killed about fourteen miles east of the latter place. The native Christians showed no small courage and loyalty in attending his burial. His murder was the prelude to the massacres of 1900, and marked the end of the first period of evangelisation by the Anglican Church in Western Shantung. During the last three years of Bishop Scott's oversight of that region evangelistic work was almost impossible. It was not till 1903 that revival and extension began afresh.



*Schools.*

For many years past in North China boys' schools have been maintained with varying efficiency and results. In Peking, from 1886, carpentry and block-printing formed part of the school training. Girls' school work was also carried on systematically in Peking, from 1888, under the late Mrs. Scott and other ladies, with results that deserve special attention; for during the great persecution the intelligence and fortitude of faithful women were conspicuous in a time of much wavering and of many failures among Christians. In many instances these young women had been educated in Mission schools. A training school for catechists and Chinese clergy had been from the first a project of the Bishop's, but it only began to be realised when Mr. Allen undertook the work in 1896. This school was disbanded in 1900, and, owing to Mr. Allen's withdrawal from China, it could not be re-started. Three native deacons are in fact the result of Mr. Allen's work.

The Jung-hsien Lane dispensary work carried on by Dr. Collins was **Medical Work.** revived by the late Dr. Alice Marston in 1888, and enlarged by the addition of a small hospital for women and children.

At the same time four Christian students were given a medical training for some years at another Mission, and in 1899 they were established in various stations as doctors. All of them have done good work since.

Bishop Burdon's version of the Prayer Book, containing Bishop Shereschewsky's version of the Psalms, was revised and amended by **Translation Work.** Bishop Scott. Besides that, considerable progress was made with the translation of hymns, over two hundred being eventually in use; and—in addition to small catechisms and manuals—the Bishop made a translation of the portions of the Apocrypha which are read in the course of the year.

*The Troubles of 1900.*

The imperial and provincial administrations had been growing even more corrupt and feeble. Native bribery was aggravated in some high quarters by bribes from foreigners seeking political or commercial advantages. Anti-foreign feeling had been stimulated for many years by officials and scholars, whilst the old stories about foreigners poisoning wells and practising alchemy with Chinese eyeballs were still circulated. Repeated failure of justice to individual foreigners led to threats of political reprisals. Port Arthur, Wei-hai-wei and Chiao-chou were taken on forced leases. The Germans omitted the form of asking permission to lease the last-named, an omission which specially exasperated the Chinese Government. Thoughtful Chinese of all classes foresaw the approaching partition of China. They noted, too, the progress which was being made by Christian Missions. Imperial edicts of reform amounting to revolution were suddenly reversed by the Empress Dowager, and the Emperor's advisers were killed or banished. The whole established order of thought and life seemed jeopardised; railway extension came into conflict with vested interests and with superstitions. Drought and hunger prevailed in many places in 1899 and 1900. At **Causes of the Boxer rebellion.**

this juncture the Boxer Society began to extend rapidly. Its name at first was "the Fist," or bringing together as in an organisation, "of righteousness and harmony"; hence the foreign nickname of "Boxer". Its real purpose was vague. Its members believed themselves to be invulnerable. They had no love for the Manchu dynasty; in fact, at first its banners were inscribed with anti-dynastic mottoes, but the imperial house had too large a following to allow itself to be easily made a scapegoat. Moreover, the most powerful as well as the most ignorant men in Peking, *e.g.*, Prince Tuan and Kang I, were acute enough to turn opposition to themselves into an anti-foreign crusade. Foreigners and native Christians were hated more than the Manchus, and so the Boxers became anti-foreign and pro-dynastic. Imperial edicts, equivocal in form, were interpreted as giving countenance to the Boxers. Foreigners, all who had worldly dealings with foreigners, and native Christians were marked out for destruction. Pillage, incendiarism and murder soon began. Brooks' murder in Shantung at the end of December, 1899, has been already mentioned. Robinson and Norman, who died on 1st and 2nd June at Yung-ch'ing, were the first missionaries to fall victims in 1900. The Taku forts were, as some think most unwisely, taken by an international force on 17th June. This act of war placed the native troops on the side of the Boxers. A relief column which had started for Peking under Admiral Seymour, in consequence was with difficulty enabled to fight its way back to Tientsin, whence it had started, and the foreign communities at Peking and in Tientsin were at once attacked. The Bishop, Mrs. Scott, and Mr. and Mrs. Iliff were shut up in Tientsin; Mr. Norris, Mr. Allen, the late deaconess Jessie Ransome, her sister Edith, and Nurse Lambert were in Peking.

Many of the missionaries and other foreigners, with their wives and children, who were living inland, perished; those of our own Mission, stationed in the interior of Shantung, escaped with many others, through the intervention of Yuan Shih K'ai, the able and courageous Governor of the province, and after hardship and danger reached a place of comparative safety on the coast. Many thousands of native Christians—Roman and Protestant—were slain. The story of our own Mission is a tale both of martyrdoms and apostasies. The Yung-ch'ing Christians suffered most. The Lung-hua-tien Christians suffered less owing to the fact that a leading Christian was a relative of one of the Boxer leaders. St. Saviour's Church, Peking, which had been consecrated by thirty years of worship, and the whole compound of schools and five dwelling-houses were razed to the ground. Mr. Norman's church at Tai-wang-chuang was burnt down. The mother church in Yung-ch'ing was gutted, but the walls and roof were spared. At this place the Boxers forced the magistrate to sign a statement that he had found human eyeballs on the premises. A pot of paint was declared to be blood, and an American stove was regarded as a dangerous cannon. The church bell, which had been made in England, was thrown down a well.

When the oppressed Christians at length got the upper hand they were in many instances guilty of revenge and avarice. On the whole, however, there is reason to think that our Anglican converts came out of this ordeal far better than some of their neighbours, and this may serve to comfort us in some measure for the great weakness which they showed during the actual time of persecution.



*The Revival.*

In the autumn of the year 1900 Bishop Scott, Mr. Allen and Deaconess Jessie Ransome left for England, and Mr. Mathews followed shortly afterwards. Dr. Alice Marston (p. 13) had died, on her way home, at Nagasaki in May of that year, and Mrs. Scott died at the same place in September. Mr. Norris was left in charge in Peking, to watch the course of events and gather up the fragments. Another property was rented in Peking as soon as the missionaries could move from the Legation, and here, with Mr. Williams as his companion, and joined some months later by Deaconess Edith and Miss Lambert, he began the reconstruction of the shattered work. The Chinese doctor (Wu) at once opened a dispensary, and the nucleus of the girls' school was formed by the two or three who had passed through the siege, and a few more who had been practically orphaned in the troubles. Mr. Norris kept going the work at the British Legation, and a good deal of military chaplain's work, as well as superintending the few Christians who gradually gathered round the Mission. He had much difficult and arduous work in connection with the claims and disputes arising both amongst Christians and others at Yung-ch'ing and Lung-hua-tien. Mr. Griffith "held the fort" at Newchwang, Mr. Brown at Wei-hai-wei, Mr. Iliff at Tientsin and Mr. Burne at Chefoo. The circumstances were such that it was only possible for Mr. Jones to be spared for the work in the interior of Shantung, and he, alone, but for the help of Mr. Williams who joined him later, undertook the difficult work of reconstruction in T'ai-an and P'ing-yin until Mr. Mathews' return, with Mrs. Mathews, in the winter of 1901-2. At the same time the Bishop and Sister Jessie returned to Peking from home, and Mr. Sprent also, after two years' absence. Early in January, 1902, the Bishop and several of the Clergy met in conference, and it was definitely decided that the headquarters of the Mission should remain in Peking. A good-sized Chinese house was rented, equal to the demands for accommodation at the time, and situated about three-quarters of a mile to the west of the old property, now entirely devastated. Later, "a timely grant of £2,500 from the S.P.G. Bicentenary Fund enabled the Bishop to buy" the "rented premises" (*China*, Rev. F. L. Norris). Mr. Sprent went to Yung-ch'ing for a few months to cheer and help the disheartened Christians, and to prepare those who had not stood firm for discipline and subsequent restoration. On Mr. Griffith's going home, Mr. Sprent went to Newchwang and took charge there. Mr. Allen came out again (with Mrs. Allen) and for some few months was a great help in Yung-ch'ing and its stations. Mr. Norris writes: "First, there was a real revival of personal religion; secondly, a beginning at least was made in the direction of self-government by the establishment of a district council; and thirdly, an effort was made by the Christians themselves to take up the work at Ch'i-Chou, which Mr. Norman had just begun before his death".<sup>1</sup> Ill-health unhappily compelled Mr. Allen to return home in the spring of 1903.

In that year the Church of All Saints' in Tientsin was consecrated (the foundation-stone had been laid in June, 1900, on the very eve of the outbreak, and operations were most seriously delayed

Tientsin.

<sup>1</sup> *China*, by Rev. F. L. Norris (Mowbray).

by that and ensuing events), and Mr. Iliff was able to answer the summons of the Archbishop of Canterbury to proceed to England for his consecration as the first Bishop of the newly formed diocese of Shantung. Mr. Brown took his place, until relieved by Mr. Sedgwick, who (with Mrs. Sedgwick) arrived at the end of 1903, and took over the Tientsin chaplaincy in the following spring, thus setting Mr. Brown free for his furlough. On Mr. Brown's return from England he went to Peking to take charge of the Chinese work there, with no distractions in the way of English or country work. With him came a new recruit from Warminster, Mr. Partridge, who after his ordination first acted as assistant in Peking, and then was in charge of the work at Yung-ch'ing, having as his companions Mr. Canner (1907) and Mr. Day (1908). In the autumn of 1905 three Chinese catechists were ordained deacons in Peking, the first native clergy since Mr. Chang died in 1893; and in the midst of this great joy the Mission was called to mourn the great loss of Deaconess Jessie Ransome, who died on 2nd October. She had been for some nine years the mainstay of the women's work, and an inspiration to her fellow-workers, Chinese and English. Her sister, Deaconess Edith, proved a most efficient successor, and under these two devoted workers, with the able help of Miss Shebbeare, who came out for school work in 1903, the girls' school has increased till it numbers about forty children, and the women's work generally made great progress.

In the summer of 1905 Dr. Aspland—accompanied by Mrs. Aspland—arrived in Peking to take charge of the medical work, hitherto, since Dr. Alice Marston's death, carried on by Dr. Wu, under the supervision, most generously accorded, of Dr. Gray of the British Legation. Soon after Dr. Aspland's arrival a site was procured opposite the new Mission Compound, and after clearing off much rubbish some of the more substantial buildings were fitted up as wards and dispensary, while before many months the English and other residents in Peking had subscribed enough to enable the Mission to put up a good operating theatre. Other good buildings have since been substituted for the ruinous ones which had to do duty for the time, and the work has very greatly advanced, both as regards inpatients and outpatients, at the hospital, and the visits paid to private houses. Miss Lambert, the nurse who went through with the others the perils and privations of the siege in 1900, and Miss Bearder, who came in 1904, have found abundance of work in this men's hospital and dispensary, and in the women's dispensary on the same site, and the small women's wards which are still situated in the premises of St. Faith's Home adjoining the Mission Compound. Miss Sworder, the remaining member of St. Faith's Home, who came out with Deaconess Edith on her return from furlough in 1905, helped Miss Shebbeare in the girls' school, and took charge, when the latter went home next spring (1909) for a change. Miss Sworder and Miss Scott, the Bishop's niece, have found some very interesting work outside the Mission, teaching English in a Chinese high school to several of the daughters of high Mandarins in Peking. This school, originally a private enterprise, has now been made over to the Government.

The deaconess, whose health and divers duties no longer admit of



her going much into the country, has found a fruitful work in preparing and teaching Miss Hung and other native women to live and work amongst the Christian women and their friends in the villages, as well as doing similar work in Peking in connection with the dispensary and hospital and in visiting in the women's homes.

Since 1901 preaching had been going on in a hired room on the main street in the West City. An excellent site has been procured on the same street, and a new and much more suitable room has been erected for this indispensable part of the city work.

In the country stations the medical work, carried on, as it was, by the young Chinese doctors, has had to be given up; on the one hand, it being impossible for the English doctor in Peking to give due supervision, on the other, the young men themselves desiring on the expiration of their agreements to take advantage of offers of work under their own Government.

The few church schools in the villages have been reopened and one or two added, and as one of the fruits of the Pan-Anglican thank-offering a handsome and capacious college has been erected at Jung-Hsieu Hu-T'ung, the site of the old compound which was so utterly destroyed in 1900 by the Boxers, at which it is hoped the higher education for which the Chinese are looking will be given. At present the boys' school is located there under the superintendence of the Rev. F. L. Norris, and the foundations are being laid of an educational course which shall be found to supply all that should be given in order that the converts of the Anglican Mission may take a leading place everywhere in the intellectual life of China.

In 1907 a large new church was erected in Peking on the new Mission Compound, built (from the contributions of friends in England and grants from S.P.G. and S.P.C.K. for the most part), chiefly as a memorial to Deaconess Jessie Ransome, and also to commemorate the twenty-five years' Episcopate of Bishop Scott, completed in 1905.

In the stations the partially destroyed churches and buildings have been restored or replaced, while in Yung-ch'ing a Mission long worked by the American Episcopal Methodists has been made over to the Anglican Church.

On Mr. Norris' enforced return to England in 1906 through an injury to his knee, the North China Mission had the great help of Bishop Corfe's presence, he having generously volunteered to come and take the duties of the British Legation in Mr. Norris' absence. In 1907 the Rev. Basil Mather volunteered to go out, and, whilst occupied in the study of Chinese, to take the work of the Legation off the hands of the missionaries, setting them free for the Chinese work. Unfortunately trouble with his eyes compelled his return to England within a year, but he has again gone out, hoping to do some good work whether English or Chinese.

In 1907 Mr. Williams, who had first come out with Mr. Norris on his return in 1900, went home on furlough, and decided not to rejoin the Mission. With his departure the work at Shan-hai-kuan originally undertaken on account of the stationing of British troops there, came to an end so far as a residential priest was concerned.

One other piece of work in the North China diocese may be mentioned here, *viz.*, the occasional visits paid by the Bishop, Mr. Norris, Ho-nan.

Mr. Partridge and Bishop Corfe to the engineers and their families engaged in the work of the Peking Syndicate in Ho-nan Province. This, though the visits were necessarily few and far between, will always be of special interest, as now the Canadian Church has sent a Mission of its own to that province, and thus relieved the North China Mission of that part of its responsibility.

Shantung  
diocese.

In Shantung new works of various kinds have been set on foot, and much activity in several directions has marked the years since 1901. Under Mr. Mathews' laborious and conscientious care the Church at *P'ing-yin*, built as a memorial to the young deacon Sidney Brooks (see p. 12) has been erected.

In the same station medical work for women was begun under Dr. E. M. Phillips; a new hospital and dispensary completed, and a second lady doctor, Dr. Frances Cunningham, joined Miss Phillips with Miss Gay as her companion. It was with great regret that the Society was obliged to advise Miss Phillips on the ground of her health, not to rejoin at *P'ing-yin*. Miss Gay returned to England for further training and has been replaced by Miss Gibbs.

The men's side of the work has been largely augmented. Messrs. Hunter, Mawson and Stocker, going out first as laymen from the home colleges (now all ordained priests), have greatly strengthened the work in *T'ai-an* and *P'ing-yin*. Mr. Moule retired from the field in 1907, but again Mr. McOwan, who, with his wife, formerly worked in the China Inland Mission, has joined Bishop Iliff's staff, been ordained deacon and priest, and is doing efficient work amongst the village populations.

The strengthening of the educational work has not been overlooked, and Mr. Cousens, a layman, has made this his special duty, with excellent effect as regards the boys' school in *T'ai-an*. The Bishop has sent a selection of the senior pupils under Mr. Cousens' charge to go through a higher course at the Union College of Arts at Wei-hsien in the Shantung Province. The girls' schools have been carried on at both *P'ing-yin* and *T'ai-an*, with the help of Mrs. Mathews, Mrs. Iliff, Mrs. Moule and Miss Gay and lately of Miss Badgley.

At Wei-hai-wei on the Shantung coast English work has been kept going, and an Anglo-Chinese school, first started by Mr. Griffith, and fostered by Mr. Brown, taught for a short time by Mr. Perry—who remained a short time in the diocese in 1904-5 and removed to Shanghai—has been for some three years past in charge of Mr. Burne, and is doing excellent work; it is now desirable that a layman should be found who will take up this work and set Mr. Burne free for evangelising work amongst the Chinese in the neighbourhood. A new church on the island for the use of the English residents has lately been built. In 1911 the Rev. C. A. Burnell took up the duty of the Chaplaincy.

Perhaps the most important new work in the Shantung diocese is the opening of the Chefoo training school for native catechists and clergy, on the old premises which have belonged to the Mission since 1883. Mr. Jones, who had done very good work in the west of the province, is the Principal, and has already had three batches of students under instruction during the last six years, and these are now labouring in the dioceses of North China and Shantung. Between twenty and thirty students have been trained within its walls. Of this number five have been ordained to the diaconate, the rest are working as evangelists, catechists,



and teachers. Mr. Jones also ministers to the English residents in Chefoo.

A feature common to both the dioceses has been the establishment of annual diocesan conferences, in which the English clergy and workers meet with the Chinese clergy, catechists and representative laity. For the possibility of many of the forward steps, and especially perhaps for this last mentioned, the Missions are largely indebted to the introduction of railways into North China.

The *actual* separation of the dioceses was effected, in July, 1904, when Bishop Iliff on his return from England took over the Anglican work in the Shantung Province from Bishop Scott.

The port of Newchwang in Manchuria (see p. 8) had already for <sup>New-  
chwang.</sup> some years been served in part by clergy from North China, and on the partition of the diocese, the province of Sheng-king in Manchuria, in which the port is situated, was formally separated from the Korean diocese and added to North China. From 1902 to the present time (with the exception of his furlough in 1909-10) Mr. Sprent has worked continuously and earnestly for the welfare of the English-speaking people in and around the port, and his services have been much appreciated. In 1906-7 he erected from public subscriptions, raised largely on the spot, a church-room or hall in memory of a godly layman Mr. Charlesworth, who had worked in the port for some years under Bishop Corfe. It is called the Charlesworth Hall, and has been a most useful adjunct to the plant there—much used and greatly appreciated. With the changed conditions in Manchuria it has become necessary to provide for further ministrations amongst English-speaking residents in the country, Chinese and Japanese, as well as Europeans and Americans and through the indefatigable efforts of Bishop Corfe a chaplaincy has been inaugurated at Dairen and ministrations offered as occasions serve to Europeans along the line from Dairen in the South up to Moukden. Bishop Corfe is at present in Manchuria investigating the possibilities of a development of the work there.

Five men—four of them graduates of English Universities and the <sup>Reinforce-  
ments.</sup> fifth a graduate of the University of Christchurch, New Zealand—the Revs. P. M. Scott, C. W. Scott, T. A. Scott, C. McDouall and F. S. Hughes, went out in 1909, either to open up new work in one of the provinces as yet untouched by any Church, or to strengthen the Mission in one of its established centres, to enable it to meet the new and hopeful conditions before it. Three other ladies, Misses L. M. Scott, R. Phillister, and F. M. Edward have gone to St. Faith's Home in Peking and a second lady doctor to Shantung, and there is hope that before long the educational work for women, medical work in all its branches, may be considerably strengthened in both dioceses. But this is an "*historical sketch*" and the "*history*" of these actual or hoped-for recruits is yet in the future.

The following table will give some idea of the work now being carried on:—

JOINT STATISTICS OF THE NORTH CHINA AND SHANTUNG DIOCESES.  
NATIVE WORK.

|                                   | 1881 | 1885 | 1893 | 1895 | 1896 | 1898 | 1899 | 1903 | 1904 | 1905            | 1906 | 1910            |
|-----------------------------------|------|------|------|------|------|------|------|------|------|-----------------|------|-----------------|
| Baptised Church Members . .       | 105  | 152  | 383  | 709  | 810  | 938  | 1007 | 940  | 1014 | 1138            | 1232 | 1660            |
| Communicants . .                  | 18   | 50   | 158  | 323  | 312  | 493  | 502  | 572  | 597  | 684             | 729  | 885             |
| Catechumens admitted in year . .  | —    | 13   | 256  | 150  | 200  | 67   | 53   | 63   | 97   | 132             | ?    | 31 <sup>2</sup> |
| Baptisms in year . .              | 8    | 14   | 97   | 175  | 100  | 68   | 73   | 87   | 86   | 158             | 17   | 152             |
| Candidates Confirmed in year . .  | 2    | 6    | 58   | 151  | 54   | 58   | 7    | 78   | 68   | 92              | 68   | 107             |
| English Clergy . .                | 3    | 4    | 8    | 11   | 11   | 12   | 12   | 5    | 6    | 8               | 11   | 15              |
| Chinese Clergy . .                | —    | —    | 1    | —    | —    | —    | —    | —    | —    | 3               | 3    | 7               |
| Licensed Paid Native Helpers . .  | 2    | 2    | 6    | 6    | 6    | 6    | 8    | 24   | 24   | 26              | 29   | 21              |
| Native Schools . .                | 1    | 2    | 7    | 10   | 14   | 20   | 17   | 12   | 12   | 12 <sup>1</sup> | 21   | 26              |
| Buildings for Native Services . . | 2    | 2    | 8    | 14   | 16   | 20   | 22   | 22   | 22   | 25              | 29   | 45              |

### North China Diocese.

1. The pastoral care of the English congregations at Peking, Tientsin, Shan-hai-kuan, Newchwang.
2. English Sunday Schools at Tientsin Newchwang
3. The pastoral care of the Chinese congregations in four groups: (i.) Peking; (ii.) Yung-ch'ing, Hsin-min-chuang, Tai-wang-chuang, Han-ko-chuang, San-sheng-k'ou; (iii.) Lung-hua-tien, Nan-chang-ho; (iv.) Ch'i-chou, I-li-tsun, Pö-I.

4. The charge of several Chinese schools for boys.
5. The Peking hospital and dispensary, under Dr. Rivington with the help of Miss Lambert, Miss Egerton, and Miss Bearder.
6. The preaching to heathen in Peking and the various stations.<sup>1</sup>

### Shantung Diocese.

1. The pastoral care of the English congregations at Chefoo and Wei-hai-wei.
2. The English Sunday Schools at those places.
3. The pastoral care of small Chinese congregations at Chefoo, Wei-hai-wei, and in three groups in Western Shantung: (i.) T'ai-an, Hsin-tai, Kou-t'ou, Lai-wu, Nan-wang-chuang; (ii.) P'ing-yin, Ta-kuan-chuang, Shui-li-pu, Ting-chia-chuang; (iii.) Yèn-chou-fu.
4. The Chinese Theological School at Chefoo.
5. The charge of several Chinese schools for boys and two girls' boarding schools.
6. Hospital and dispensary work at P'ing-yin and other centres, under Dr. Frances Cunningham with the help of Miss Gibbs, and at Yèn-chou-fu under Dr. C. H. Oliver.
7. Preaching to heathen at various centres.

<sup>1</sup> The Peking girls' boarding school and the women's work of St. Faith's Home.

<sup>2</sup> Imperfect returns.

A book intended for the use of Study Circles, entitled, "Our Opportunity in China," is published by the S.P.G. Price 1s. net (post free, 1s. 3d.).

Departments of the work. North China diocese.

Shantung Diocese.



# THE SOCIETY'S MAGAZINES.

## THE MISSION FIELD.

"THE MISSION FIELD," which is the official organ of the Society, is now published in an enlarged form, at the price of 1d. It contains 32 pp., crown 4to, with double columns, and the paper has been altered in order to make the illustrations clearer and more effective.

It is obtainable as follows:—

(1) If less than 12 copies are required monthly, they must be ordered through a local bookseller; or of the Publishers, Messrs. G. BELL & SONS, LTD. (York House, Portugal Street, London, W.C.), who, however, require prepayment, including postage, for a year, viz., 2s. for a single copy.

(2) If 12 or more copies are required monthly, the Society is willing to supply them direct from the Office POST FREE, at the rate of 1s. a copy, if prepaid for the year.

The bound volume, 2s., by post, 2s. 5d.; covers for binding, 1s., by post, 1s. 2d.

The Society issues a monthly edition of this Magazine printed in Braille type for the blind. Orders (accompanied by remittances) should be sent direct to the Office; early application is invited to enable the necessary arrangements to be completed. The price per copy is 2d., including postage. We hope our friends will make the fact of this Braille edition known as far as possible.

## THE KING'S MESSENGERS.

This Magazine contains 12 pages with many illustrations, and is now issued in an illustrated cover. It is designed to interest children in the work of Missions. The price is One Halfpenny per month.

If less than 12 copies are required monthly, they must be ordered through a local bookseller, or of the Publishers, Messrs. G. BELL & SONS, LTD. (York House, Portugal Street, London, W.C.), who, however, require prepayment, including postage for a year, viz., 1s. for a single copy.

If 12 or more copies are required monthly, the Society is willing to supply them direct from the Office POST FREE at the rate of 6d. a copy, if prepaid for the year.

## THE EAST AND THE WEST.

"THE EAST AND THE WEST" is a Quarterly Review, containing 120 royal 8vo pages. Its *raison d'être* is to discuss problems which arise out of Mission work, both in heathen countries and the Colonies. It may be obtained through any bookseller, at 1s. per copy; or direct from the S.P.G. Office (15 Tufton Street, S.W.), for, post free, 1s. 2½d., or 4s. per annum, post free, if prepaid. Vols. I. to IX. are now procurable, price 4s. 6d. each, by post, 4s. 11d. Cases for binding, 6d., by post, 8d.

## HOME WORKERS' GAZETTE, S.P.G.

EDITED BY BISHOP MONTGOMERY.

A Monthly Survey of the Society's Home Work, each department being responsible for a certain portion.

No worker for S.P.G. should fail to become a regular subscriber to the Gazette; it is indispensable.

Obtainable through any bookseller, price 1d. per copy, or from the Society's Office as below. It will also be sent direct from Head-quarters, for 1s. per annum, post free, payable in advance.

## THE CHURCH ABROAD.

"THE CHURCH ABROAD" contains 8 pp. of crown 4to printed matter and numerous illustrations. It is of a size suitable for insertion in parish magazines, i.e., 9½ by 7½ in., and is published monthly. Copies folded only, to facilitate binding with local matter, can be obtained. There is also an octavo edition (size 8½ by 5½ in.) of this illustrated Magazine.

Price for Inland and Canadian Circulation is 1s. per 100, or 8d. for 50; i.e., 12s. per 100, or 8s. for 50; post free for 12 months. Prices for smaller quantities and foreign circulation will be supplied on application.

Bound volumes of "THE CHURCH ABROAD" are obtainable either through a local bookseller, or direct from the Society, price 6d.; by post, 9d. The octavo edition, bound in paper boards, with index, price 9d.; by post, 1s.

"The Church Abroad" can only be sent in reply to prepaid orders, and must be obtained from the Society's Office direct, not through any bookseller or agent.

It will save the Society considerable expense and trouble if all Magazines (except "The Church Abroad") are ordered through a local bookseller, by which means subscribers are enabled to alter the number and render their payments monthly.



S. STEPHEN'S CHURCH AT PING-YIN, IN THE DIOCESE OF SHANTUNG.